

The Role of Leadership Character Kiai in Implanting At Students of Al-Ishlah Islamic Boarding School Sendangagung Paciran Lamongan

Salman Alfarisi,

Nur Efendi²

Master of Islamic Education Management, Faculty of Islamic Studies, Universitas Muhammadiyah Sidoarjo, Indonesia

shallball12@gmail.com,

nurefendi17@ymail.com

ABSTRACT

The Role of Kiai in implanting Leadership character At Students of Al-Ishlah Islamic Boarding School Sendangagung Paciran Lamongan. The purpose of the research are: 1. To know the teacher's role in implanting the leadership characteristics in the student of Al-Ishlah at Sendangagung Paciran Lamongan, 2. to know the inhibiting and supporting factors in implanting leadership characteristics in the student of Al-Ishlah Sendangagung Paciran Lamongan, 3. to know how the manager of a boarding school Overcome problems and obstacles. This research is a qualitative research using the phenomenological approach. To collect the data, the writer used four methods, the which are: 1. Observation method, 2. Interview method, 3. Documentary method, 4. Questionnaire method. while in ensuring the validity of the data The authors use three criteria Mentioned by moelong, the which are: credibility, dependence, and certainty. The results of this research show that the teacher's role in developing leadership in the student characteristics are: 1. acting as an exemplary role model, 2. correcting morals, 3. habituation. Inhibiting factors Consist of two types, internal and external factors 1. Internal factors include a lack of controlling personal. 2. External factors include parents' misunderstandings about the education of Reviews their children. The Efforts to resolve Reviews These obstacles: 1. Internal factors in controlling adding personnel from Oppi or STIQSI student. 2. External factors include doling out firm Punishments to the student who deviate from existing procedures. Based on the results of the research, the researcher may give the following suggestions: 1.) The boarding school must strive to consistently provide students with a wholesome and proper education. 2.) Teachers must always show patience and persistence in developing the students' character especially when the students hail from many different regions 3.) It is hoped that both male and female students are Able to Increase Reviews their potential in order to understand the education that has been exemplified by Reviews their teachers through activities, guidance, and briefing.

Keywords: Kiai, character, leadership.

1. INTRODUCTION

Pesantren is an educational institution which was established on the basis tafaqquh fi al-din, An independent agency, and the agency for the benefit of the indigenous culture of Muslims to deepen their knowledge of Islam pengetahuan. Guided by the word of Allah.

وَمَا كَانَ الْمُؤْمِنُونَ لَيْفِرُوا كَافِةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَقَهَّرُوا فِي الدِّينِ وَلَيَنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لِعَلَّهُمْ يَذَرُونَ

Not fitting for it to go all the believers (to fight). Why not go from each group among them some of the people to deepen their knowledge of religion and to warn their people when they have returned to him, so that they can keep himself (QS. At-Tauba. 122)[1]

History of Islamic education in Indonesia can not be separated from the role of schools. Where a so-called Kiai berbperan as manager of students in educating and guiding the students to become a man of faith, knowledge, and berkahkul karimah. In addition, schools are educational institutions that islam discount of at least three elements,

namely Kiai who educate and mengajra, students are learning, and the mosque / prayer room as temapat Koran. Or at least the boarding school has five elements: cot, mosques, students, teaching, classical texts, and Kiai.[2]

Pesantren Al-Ishlah was established with the intent as part of a propaganda effort Islamiyah towards the formation of a generation of Muslims who fear Allah SWT, berakhlaq karimah, knowledgeable, independent-minded, skilled, and berpengabdian to religion, homeland and nation. Education held karimah emphasis on character development or noble personality, good academic quality improvement in the field of religion and general knowledge, as well as mastery of the Arabic language and English language actively. Cadres are expected birth of this pesantren is a cadre of people, and not the cadre group of people (NU and Muhammadiyah).[3]

In this connection, the Pondok Pesantren Al-Ishlah also has the objective to educate his students to become Muslims devoted to Allah, berakhlaqul karimah, insightful, character, independent skilled and dedicated to religion, society and the state. To achieve all this, the students in their daily trained and educated to be ready to lead and ready to lead generations each year, so that from there menimukan discipline and obedience to the leader.

With the soul is ready to lead and led menjadikan students have prepared a special character with the pattern of leadership Kiai able to be implanted in the life of boarding school students. From the above phenomenon, the researchers are interested in doing research on the Role of Leadership Character Embedding Kiai in the Students in Pondok Al-Ishlah Sendangagung Paciran Lamongan.

2. MAIN PART

1. Approach and the type of research

In accordance with the nature and character of the issues raised in this study, the research is qualitative, using a phenomenological perspective, that researchers understand and appreciate their role in instilling character kijaji kepemiminan on santri.Penelitian.

2. Types and Sources of Data

- a. Primary data is data obtained by researchers directly with issues of research and obtained directly from the source first.[4] Either informants or respondents to be the subject of analysis.
- b. Secondary data is data collected by the researchers as the support from the first source.[5]
- c. Triangulation is the data source of the truth of certain informai through a variety of methods and sources of data acquisition

3. Data Collection Techniques

To collect the data, the authors used four methods:

- 1).Method of observation, is "an observation and recording systematically the phenomena investigated".[6]
- 2). Interview method, is "a way of collecting data by question and answer unilaterally undertaken systematically and based on objective research.[7]
- 3). The method of documentary, is "When investigating addressed in decomposition and explanation of what has past through the source document.[8]
- 4). Method of questionnaire. is a research tool in the form of a list of questions to obtain information from a number of respondents.[9]

4. Examination of Validity of Data

While in the examination of the validity of data, the authors use three criteria mentioned by Moelong namely:

- a. data is intended to prove the credibility of the data collected in accordance with the real world as well as actually happened.
- b. dependence, these criteria are used to maintain prudence will be the possibility of errors in collecting data so that data can be justified scientifically.
- c. certainty. These criteria are used to assess the results of research carried out by checking the data and information and interpretation of the results of research supported by the materials on audit tracking

3. RESULTS

Basically all boarding discount criteria and its own way of educating its students each. Planting character to students is not easy in addition to their investment process that infuses it also needs to do whatever needs to be done because of that there will emerge an example to the students.

1) Exemplary

According Asmani main role of an educator in the first character education is exemplary for an exemplary an essential factor that must be owned by an educator. Exemplary educators needed in the form of consistency in running order and manjauhi larangannya.[10]

The findings of the study in Pesantren Al-Ishlah Sendangagung Paciran kiai as an exemplary role is menerpakan activities of self-discipline begins. Which means if kijaji behave well then students will mimic the behavior of kiai. The statement in line with the opinion of Mulyasa that character education should be halted from diirinya teachers themselves that nothing in the well just do it well into its effect on learners. So the teacher should be able to set a good example to the students.[11] Similar to the results of the study in SMA Al Hikmah that teachers should set an example to their students.[12] It is also similar was said by Dawam "I often tell the students that if a leader has given an example of the leader was already half duty as a leader, even though these leaders do not govern".[13]

The same thing can also be found in the research journal that in the context of character education, moral readiness of a teacher become very concerned, because the teacher is a role model for the students.[14]

"In my daily life tanamankan to myself beforehand, about the values and the sincerity with pemeberian keistiqomahan lectures for 7-10 minutes since the beginning of the year except Tuesday and Friday".[15]

Sincerity is the main spirit in the struggle, without which would be wasted all that has been cultivated man. Sincerity is also a major weapon in preaching. As well as an expression of Imam Zarkasyi that sincerity as ruh (spirit) in moving the main lodge activities. All the activities of the cottage is to worship and education.

Sincerity is a selfless attitude. Kiai sincere in teaching and learning, teachers are sincere in teaching and educating and sincere disciple be taught, learned and educated[16].

On various occasions Kiai Dawam always inculcate sincerity to the students and teachers of Al-Islah, it can also be proved by the statement of students who have taken from a questionnaire research that shows that a sincerity reached a value of 4.23 (both categories) that signifies that the spirit of sincerity is a good cottage Al-Islah.

Kiai Dawam give simple understanding to his students about the meaning of sincerity. He analogized sincerity that as someone who worked not because they want a reward, whether it be praise, salary, job title or other. The dedication was undertaken purely for Allah alone.¹⁷

2) Repair Morals

In the view of Islam, the glory of man is measured by taqwanya and devotion was measured by depraved. Therefore, Islam always associate the dimension of divinity in the human dimension as grateful to God must be accompanied grateful to both parents, the faithful must be accompanied by pious deeds and prayers must be accompanied by issuing zakat. All this indicates that Islam combines the character of God to the morals of our fellow human beings. Teachings in the form of the creed and the law is always associated with a moral dimension. Pengaitan faith with morals to others is the right strategy to grow the character education. This is similar to that conveyed by Agus Salim.

"We start from the principle of education in this cottage, the main thing is that we instill in this hut is a moral, as well as religious values are embodied in the character, and depth of knowledge, either theology or social in general and then change to English Arabic and the English "¹⁸

This is evident from the statement that the researcher can collect from a questionnaire distributed to students of Al-Ishlah cottage on a character in the hut with the score of 4.87 (very good category) indicates that it is in the cottage very mengedapkan moral improvement so that the students are very both in having moral karimah.

It is similar in Mu'minah Najwa studies that discuss Building Character in Education Concepts Imam Zarkasyi terms of Moral Philosophy Miskawayh that Imam Zarkasyi and Miskawayh believe that improving the morals and character changes in a person to glory as possible through education. Miskawayh believes that morals are not only aspects thabi'i, naturally, given or hereditik but can also be formed through a process that is not natural, willed or productive, ie through the education process.¹⁹

3) Habituation

In a hadith, the Prophet stated that the most beloved charities are charities that do in continuously, so that it becomes a habit (Routines). In a hadith, the Prophet said:

"I demonstrated on the delivery time to the dawn lecture santri that I am sincere, I mean it, honest, and focused and I look forward to the students the students to always add to the discourse of science."20

Istiqomah a very tiring job, except for those already purifies the liver. Necessary stability and resilience soul hearts are primed to do so. Kalua were not for the help of Allah Almighty, man will be able to istiqomah, because the world is so great temptation.21

According to Kiai Dawam, learn constancy can be started from things that are done regularly and continuously every day. Kiai Dawam always give examples istiqomah attitude to his students. One is, since the establishment of Al-Ishlah in 1986 until now he had always pray at two in the evening. After the prayer the night he woke his students for morning prayers, then became a priest and gave lectures at dawn.

"In everyday life, I tanamankan advance to self about the values keistiqomahan and sincerity by giving lectures for 7-10 minutes since the beginning of the year except Tuesday and Friday. The content of the lectures or lecture this dawn start from the beginning until the end of the year according to my prayers."22

Ranging from bed to bed again, Islam has provided educational character, for example by encouraging its people to not forget to pray every time they do something. Muslims are taught by a variety of motivation and drive to get such good deeds. Not found any Islamic teachings that are not associated with the cultivation of the values of habituation as an effort on the development of character. Similar to Al-Ishlah were always familiarize students-santrinya disciplined, ranging from language, dress, and other sebaginya. Because the atmosphere is also very affecting to make good habits, so that from there will bring up an independent nature of the students themselves. This is similar to what was said Agus Salim.

"For leadership to be born from the atmosphere of the schools, both from the activities, discipline, continuing necessity to have an independent nature, because all it takes to become a strong personal, because a leader will later invite other people."23

It is also in an article that examines Kiai Leadership Role in Shaping Character Independent Students in Pondok Modern arrisalah International Program Ponorogo that independence in daily kegiatan formed when students entered the hut. Daily activity means any activity that is in the cottage which can be done by the student's themselves.24

Constraints experienced by Pondok Pesantren Al-Ishlah in planting the character of leadership on the students divided into two factors: the internal and external faktro. The constraints of existing internal factor is its lack of supervision of the students because of the increasing number of students each year while still lacking in energy watchdog for students. It makes little obstacle in the planting of character in students directly.

"Once more the number of students, then slightly reduced oversight, but the cottage juag already preparing supervisory personnel (controlling)"25

The same thing was said by Salim in the power shortage problem in the process of planting a character. "Previously, once shorthanded, because educating children 24 hours it should be no power".26

While on the factors external constraint in instilling character in leadership is to educate today will be filled with caution because of the ignorance of parents their child's education terhdaap pose a problem in school or boarding school. Something similar happened in Pondok Pesantren Al-Islah.

"Educating children is an age now calculating and prudence. Because the era now almost all involve (HAM) Human Rights ".27

Of the various obstacles at present researchers found it here on efforts to overcome these constraints. From the internal factor is its lack of supervision of the students because of the increasing number of students each year while still lacking in energy watchdog for students. Then the solution given by Kiai in the planting of the character of leadership is to increase the workforce in supervision, such as empowering halanya part Oppi and boarding students living STIQSI in Pondok Al-Islah.

"Because there is also a student stiqsi staying at the lodge and assist in the hostel. There is also a staff of Oppi to wake them up ".28

From the other side Al-Ishlah Islamic Boarding School also request the assistance of Darussalam Gontor Modern Islamic Boarding School to monitor and control the daily life of students. And in the end is Al-Ishlah got help from students-students who receive scholarships from the Ministry of the boarding school where after the S1 students must dedicate to the cottage where he was studying.

"Asking for help from the cottage Gontor power, and is much helped by children who get scholarship boarding school of the Ministry of Religious Affairs (MORA), which after completing the S1 should megabdi to the hut. And runs until sekrang than they gave the very strong energy in this cottage. "29

As for the external factors are educating today is to be filled with caution because of the ignorance of parents towards their children's education cause a problem in school or boarding school. From Al-Ishlah have businesses within this constraint which expressly provides for punishment for students who violate it with existing procedures in the cabin, just as if it must be returned to the parents, the cottage also had to restore to the parents of these students. "There must always maintain prudence and calculating. And firm in punishment in accordance with existing procedures in the cabin. Just as if it should be returned to her parents with an offense that was already heavy. "30

This is evident from the statement that the researcher can collect from a questionnaire distributed to students of Al-Ishlah cottage on affirmative action for students who violate the achievement of results in the cottage with a score of 4.53 (both categories) indicates that it is indeed very mengedapatkan dipondok discipline and improvements to the students in order to educate students mental and moral, so that if it is forced to be returned to the parents, the cottage will be decisive for it.

Something similar is contained in the study entitled Education Management Discipline Students at boarding school (a case study in Pondok Modern Darussalam Gontor) that education is an essential element of discipline students at boarding school. Developing and monitoring educational discipline students lasts 24 hours. The spirit of discipline in Pondok Modern Gontor is carrying out discipline to students and punish anyone who violates the rules indiscriminately accordance with the regulation accompanied by other forms of punishment applicable.³¹

4. CONCLUTION

Based on the research results can be summarized as follows:

1. Kiai role in instilling leadership character in students at Pondok Pesantren Al-Ishlah Sendangagung Paciran. Kiai instill an exemplary, which means when kijaji behave well then students will also behave the same as a teacher of Islam educate students in order to be a responsible person in all respects. Kiai edify the students as the most important in the boarding school is moral education, in Islam too, the glory of man is measured from ketaqwaannya and devotion was measured by his character. Kiai always familiarize with things that are good for a habituation to make students in character, from the small things that are routinely conducted and continuously every day.
2. Constraints in instilling leadership character in students at Pondok Pesantren Al-Ishlah Sendangagung Paciran Lamongan: a) The internal factor is the lack of supervisory personnel to the students, b) the external factor is the ignorance of parents towards their children's education.
3. Effort in overcoming obstacles to instill leadership character in students at Pondok Pesantren Al-Ishlah Sendangagung Paciran are: a) internal factors is adding workforce in supervision, such as halanya empowering part Oppi and students STIQSI staying boarding in Pondok Al-Islah, b) external factors dalah expressly provides for punishment for students who violate it with existing procedures in the cottage.

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